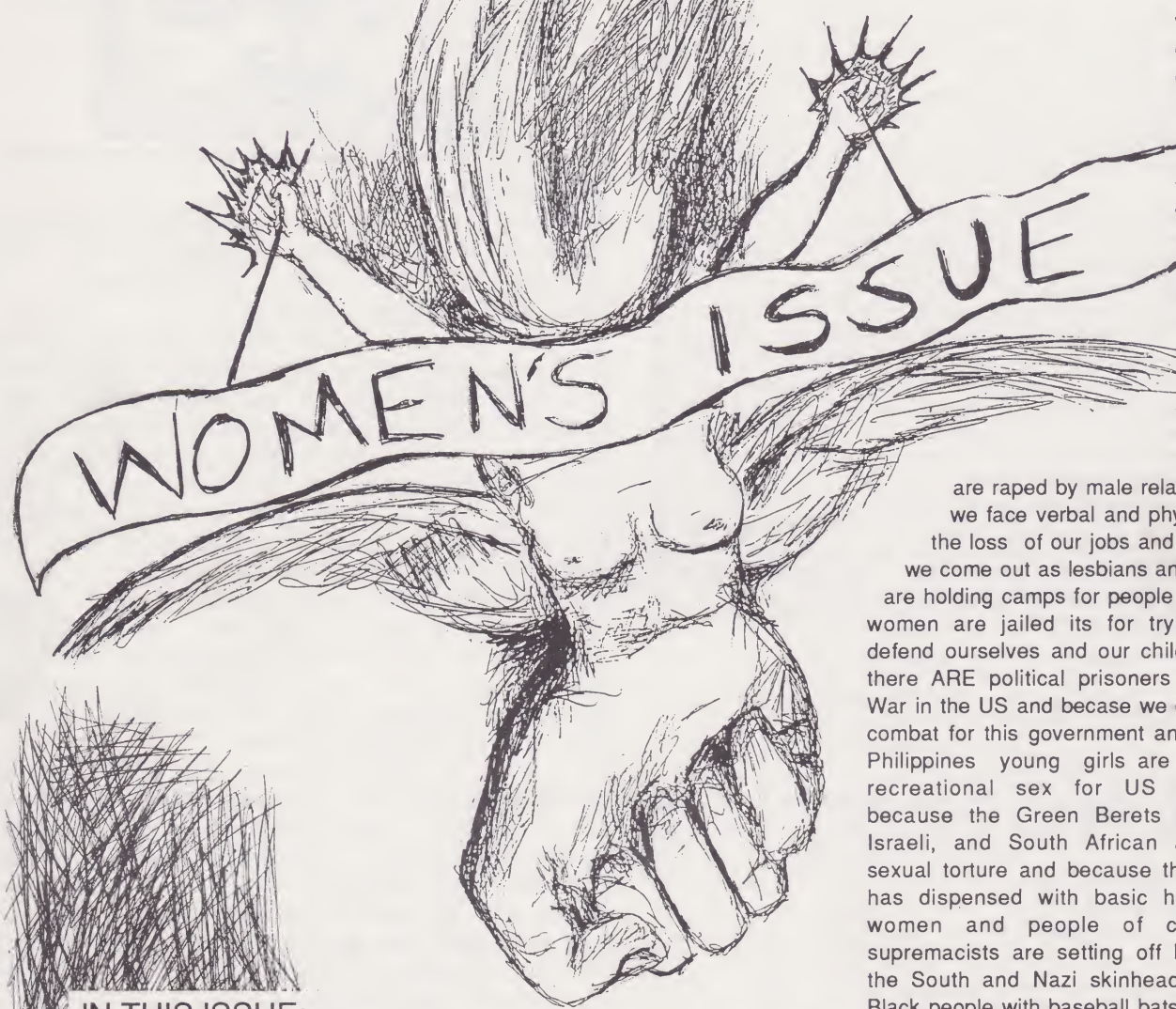


SLINGSHOT

Issue 39 October 19, 1990

Berkeley, California



IN THIS ISSUE:

Queer!

Henry's

How to Fuck Without Raping

Feminism and Animal Rights

Recycle and Die

United Front

Nicaragua

Because women's work is never done and is unpaid or underpaid, repetitious and often hazardous and because fourteen Canadian women were just massacred and when we're killed, bashed, or raped it's because we are too threatening or shouldn't be out alone and because one quarter of us

are raped by male relatives and because we face verbal and physical harassment, the loss of our jobs and our children when we come out as lesbians and because prisons are holding camps for people of color and when women are jailed its for trying to survive or defend ourselves and our children and because there ARE political prisoners and Prisoners of War in the US and because we don't want to be in combat for this government and because in the Philippines young girls are forced to provide recreational sex for US servicemen and because the Green Berets train Salvadoran, Israeli, and South African armed Forces in sexual torture and because the Supreme Court has dispensed with basic human rights for women and people of color and white supremacists are setting off bombs throughout the South and Nazi skinheads are beating up Black people with baseball bats and because the

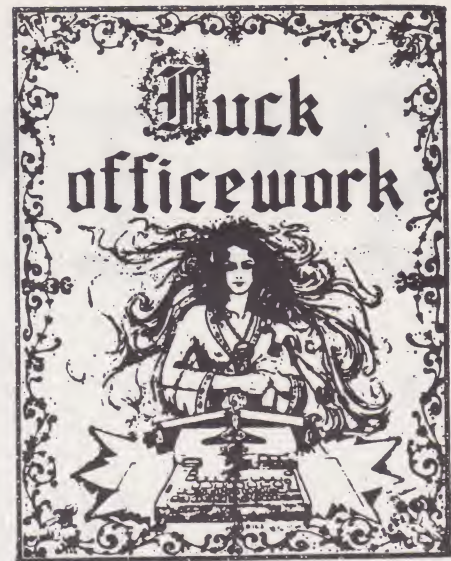
AIDS epidemic is criminally ignored by the government and because we can't get affordable and quality childcare and education and housing and healthcare and are ignored or blamed when we have cancer or chronic fatigue and are called murderers when we have abortions and because we are drugged, electroshocked and locked away when we rebel, and because we starve ourselves to death and are taught to hate our bodies especially when we are fat and because we are called nymphos when we enjoy sex and frigid when we don't and unable to get a "real" man when we love women and because we want a women's liberation movement but are supposedly "beyond feminism" and for lots and lots and lots of other reasons we STILL AIN'T SATISFIED!

ABOUT the WOMEN'S ISSUE

In the past it has been men who have most often written articles as well as dominated the production process of Slingshot. Furthermore, the articles that have been authored by women discuss historically "feminist" topics (such as reproductive rights, rape, gender discrimination, etc., etc.). Slingshot men have not generally offered writings on such topics. Thus, all of the other political issues have become men's issues by default. As a result, not only have women felt secondary in the structure of the Slingshot collective, but their voices have also been relegated to specific issues.

In order to break free from these shackles, we have made this edition a specifically women's edition. All of the stories have been written by women, and women have made all of the final editorial decisions. In addition, women have defined the topics to be covered, and these topics span a wide spectrum of issues. The Women's Issue is about a women's take on radical politics. In the future, the women's perspective will continue to be a core part of a more integrated Slingshot process.

As excited as we are to empower ourselves as women and as a collective we must also be critical of our white bias. Our collective is mostly white, and we acknowledge yet another exclusionary perspective. However, we have made the commitment to actively address this fundamental problem. Currently, we are taking time to do outreach. We are attempting to get in touch with student groups and other publications that focus more specifically on the experiences of people of color. Furthermore, we are seeking not only articles by people of color, but are soliciting people of color to take part in our production process. The goal is to find out how we can fundamentally change what it is that makes us so exclusionary. Finally, we ask you to let us know how we can change (write to us, talk to us, etc., etc.). We possess the materials to put together a newspaper, and thus we are a voice for revolutionary ideas and critiques. Nevertheless, it is obvious that more diversity is needed in our voice.



Slingshot

Slingshot is a monthly published student/community radical newspaper. The views expressed in articles always have something to do with the **Slingshot** collective.

After an interim of not much publishing because the whole staff moved out of Berkeley, **Slingshot** has been reborn. We are new people, with old ideas trying to figure out how the fuck to put a newspaper together. If you have expertise in *anything* to do with publishing, or if you have *new* ideas, please join us. Leave us a note with your phone number on the door of our office, 612 Eshleperson Hall, and we'll contact you about our next meeting.

As of this issue we are seriously in debt. Please send money as soon as you can! Subscribing is a great way to help, and will guarantee you don't miss an issue. Also, any donations of publishing equipment, supplies, paper etc is greatly needed and will be gratefully accepted.

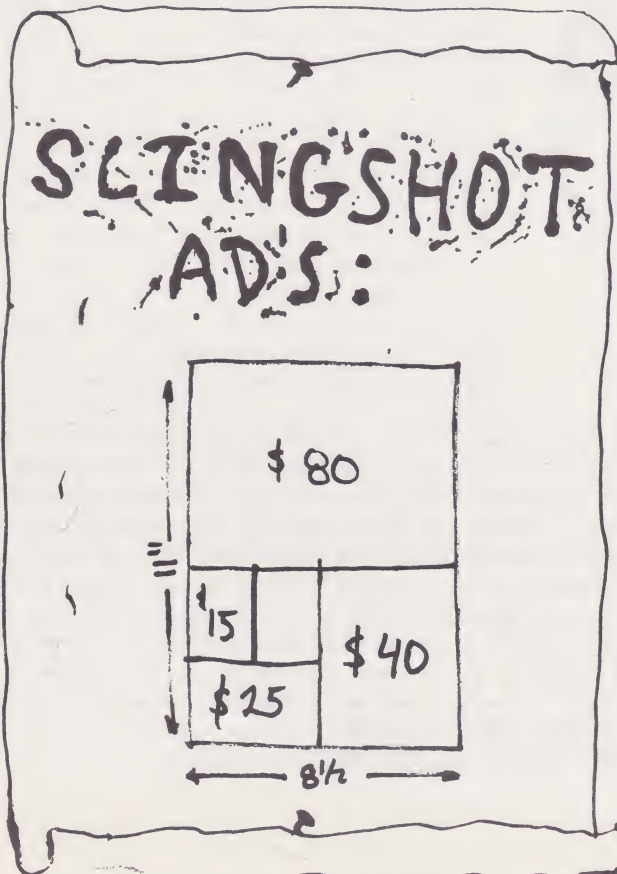
Pursuant to ASUC resolution SB 36, **Slingshot** hereby publishes this statement that they ordered us to publish: "This publication is not an official publication of the Associated Students of the University of California. The views expressed herein are the views of the writers only. They are not necessarily the views of the Associated Students of the University of California nor the University of California at Berkeley".

And if you thought the views in **Slingshot** were the views of UCB, then you haven't been reading carefully enough.

Announcement: Be sure to save your copies of **Slingshot** numbers 36, and 37 because they will be priceless collectors items due to their very limited production.

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By Sunshine Smith

Dear, dear! How queer everything is to-day. And yesterday everything went on just as usual. I wonder if I've changed in the night? Let me think: was I the same when I got up this morning? I almost think I can remember feeling a little different. But if I'm not the same, the next question is "who in the world am I?"
 Alice, in Alice in Wonderland

I'm queer as a five leaf clover. I'm so queer I'm queerer today than I was yesterday. And yesterday was the day I joined Queer Nation in starting a chapter in the Berkeley/Oakland area.

Dyke-bashing. I just never had time to worry about it--there were always more pressing political issues to be dealing with. Every time I think about fighting for things relating to bis, gays, and lesbians, part of me is saying, "oh, Sunshine, really aren't there better things to be worrying about? Stop feeling sorry for yourself. Don't you think that gays do a little too much whining about their problems?"

Where does this voice come from? It's someone else talking. That person is in everyone around here's head. It's your friendly neighborhood homophobe, helping to stomp out the queer in all of us--the dyke or fag who is threatening to come out and fuck with us. It's the guardian of that uptight, sanitized, gender role-playing we've all been so carefully taught to embody.

For all the hubbub surrounding "outing"-- a term referring to the practice of the gay (or straight) media of announcing that a celebrity is gay without their permission-- it seems that just coming out ain't enough these days. We have to do it en masse, and we have to get loud about it, or we will be bashed and killed under a veil of silence.

One member of the newly developing East Bay chapter of Queer Nation pointed out that we are at the level of the lunch counter protests at the outset of the civil rights movement. We gotta go into straight places and just make our presence known. The annoying part is that it's taken us twenty years to get this point.



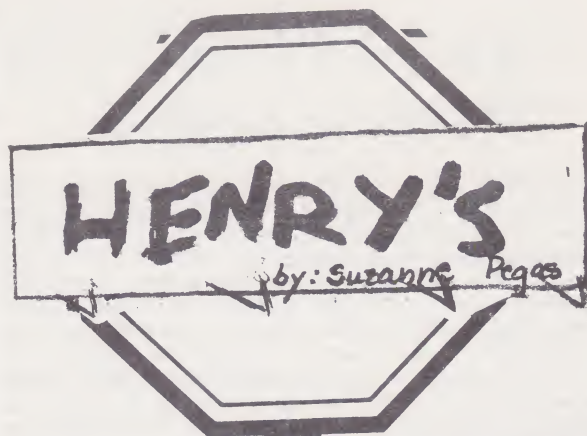
Gays are so invisible that it's a game we all play. We put on (or should I say "strap on") our Gay-dar and go out for a game of "spot the dyke." If you're reading this and you aren't "one" you probably aren't aware of the hours of entertainment this sort of thing can provide, especially since one in three people is an active bisexual.

At the Queer Nation meeting somebody said one of our roles should be to bring out the queerness that lies within every living human. And I thought, shit, that's exactly what this world needs. What it doesn't need is to start "accepting" gay people or to start letting them have some of the same "rights" as straight people like getting married and living in monogamous little nuclear units and have boring little jobs and start even looking straight.

Instead of making queers like straight people, we need to make straight people deal with all that is queer in the universe. Ultimately, being queer isn't really about being gay.

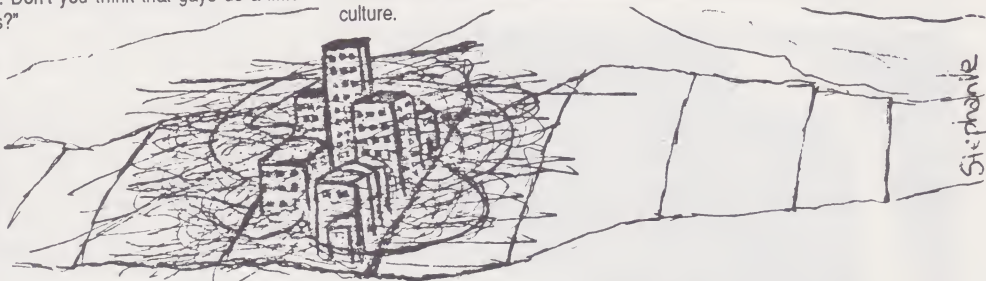
I'm remembering all the little ways I used to prove to myself that I was straight. In Jr. High, my best friend Emily and I would sit around talking about boys and say "see, this proves that we're not gay because we like boys." I'd look at the "Playgirl" we stole from her big sister and I get turned on. But then I secretly looked at "Playboy" and even "Hustler" and I got a

Continued on Page 15



Since the incident at Henry's, everyone has been talking. We hear about an isolated incident, a crazed Muslim man, automatic weapons, sexual assault, and tragedy. Some people have labeled it a hate crime against women, some call it a hate crime against whites. Whatever it was besides a waste of human life, and proof of the deterioration of our society, there are many things that have gone unexamined.

Was it really just by chance that Dashti walked into Henry's, an elitist pub? I heard someone question how this could happen at such a reputable place. But that was exactly the point. This was a man who claimed to have been wrongfully denied a loan. Granted, this is no justification; he was seeking money. He was turned down by the system that tells us wealth and prestige are the goals; the system that dictates what we see, eat, and breathe; the system that dictates all. Henry's embodies the lifestyle of this culture.



And yet, where can you be safe? Not even at Henry's. It is difficult to recognize the role of the individual in creating and perpetuating a system that in turn produces such alienation and cruelty. If we try to separate what happened at Henry's from a shooting that took place the same night in East Oakland, in which two children were killed and several others were wounded (that no one ever heard about), we are lying to ourselves. To think (and yes I'm going to say it!!) that many of the people who are outraged and incensed by what happened at Henry's don't know or wouldn't bat an eyelash at the fact that our government is training the Death Squads of other governments (i.e. El Salvador) to deliberately do the same thing to their own students. And what of the outrage when the mental health budget of this state, this country, was slashed? It is impossible to consider what happened at Henry's an isolated incident. We can find examples of similarly horrifying things everywhere we look. We have a responsibility to show our outrage for these things.

My tone is not meant to be callous; however, it is urgent. Dashti must have had an extreme hate for white women. His hate, possibly for what white women meant to him, makes me ill. But how unlike the fourteen

women who were killed in Canada earlier this year? It is difficult to be surprised by this hatred of women when we see a patriarchal culture that survives by demeaning women, making them objects to sell things with, to torture, to joke about, to rape. It is the misogynist tendency that underlies our culture that is really at the root. Dashti is not the only person with this hate for women, so we can expect this won't be the last we see of violent attacks on women. In this issue we focus on women's perspectives, so we must focus on the seemingly unimaginable origin of this hate. It doesn't come from nothing, it has to be created, and we must destroy it.

And now Loni Hancock comes to us with a plea to strengthen gun control so that "crazy" people will no longer have access to guns. Yet making it more difficult to get a gun cannot make up for a faulty mental health system, and a culture that favors the wealthy. Won't "crazy" people who want to use guns still want to use guns, even if they are harder to get? Stricter gun control is only a part of the answer, we must also find ways to eliminate the "need" for guns.

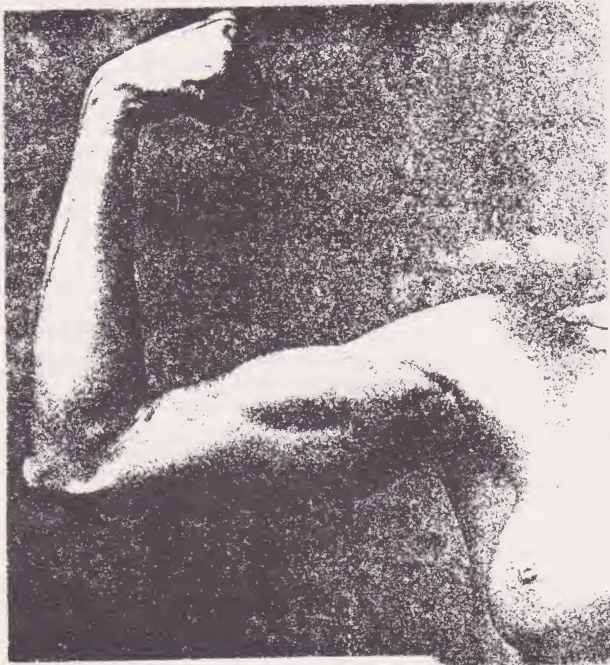
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PAGE 3

"PRO-LIFERS" MANDATE MURDER by L. HURT

This is a speech (more or less) I gave at a reproductive rights rally in San Francisco on October 1. The rally was both a commemoration of the deaths of Rosie Jimenez and Becky Bell and a protest of the case Rust v. Sullivan which the Supreme Court will be hearing this session. Rosie Jimenez was murdered thirteen years ago by a botched illegal abortion. Rosie was the first woman to die due to the Hyde amendment, the 1978 bill which cut federal medicaid funds for abortion. She did not have \$250 to pay for an abortion. Becky Bell was murdered in 1989 by the Iowa Parental Consent law. She was 16 years old and could not get an abortion due to a recently passed parental consent law. She could not tell her parents that she was pregnant and she had heard that the circuit judge, the potential judicial bypass, was anti-abortion. Becky, like Rosie, died from a botched illegal abortion.

I'm from BACORR (the Bay Area Coalition for Our Reproductive Rights), the direct action clinic defense group which has smashed Operation "Oppress You" in the Bay Area. I want to talk a little about funerals, about why remembering the dead, even in the symbolic way as we are doing today, is so powerful. Why are Irish, South African, and Palestinian people often prevented from having funeral marches? When you mourn an untimely death alone, in private, you think, "That could have been me." When you mourn collectively, and people all around you are saying "that could have been me," then YOU KNOW it will be any of you next. This is when funerals, public memorials of the dead, become dangerous to the status quo, because they bring an individual experience of death into a collective context.

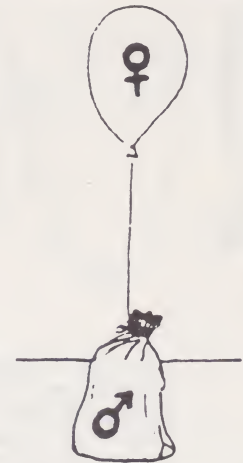


Rosie Jimenez and Becky Bell, along with hundreds of thousands of women in the US and around the world, were murdered by the policies of the US government. This is not a metaphorical statement. Policies which prevent women from obtaining safe abortions, from birth control, from pre-natal care—murder women. Understanding and acting upon this give us the potential to be very dangerous—to pose a real threat to those who are making significant headway in turning this country into a biblical nightmare where your gender, race and class are even more determining of your life than they are today.

We say there will be no more deaths from illegal abortion. But even now at least 200,000 women die every year from botched illegal abortions in developing countries. And these are just reported deaths. In the States, with a precarious Roe, many women's access is illusory. So many nameless women today face self-induced abortion because Medicaid does not pay for abortions in 37 states or because of parental consent laws. Many of those who have access to abortion face the harassment and attack of Operation "Oppress You" at the clinic door.

Continued on Page 14

shitwork
and
REVOLU-
TION



So there was a rally and a march- and the men spoke and the effigies were burned and then everyone marched off to start the glorious revolution...

Well, almost everyone. Five women stayed behind...Not that we didn't want to go out and start a revolution or anything- but there was one little problem. After the men had smashed to bits and symbolically killed the effigy there was still the problem of the corpse. You see, George's body was now a mass of burning cardboard and plastic- an honest to god toxic fire hazard- scattered all over the street. And while all us womyn agreed that burning the F-14 had been fun, burning down the nearby trees and creating toxic waste wasn't. Frustrated, we stood around waiting for it to go out. After a while, a Black male cop came and sprayed it with some unknown chemical. After it cooled off, we started to clean up the mess.

"The groundworkers will do that," said the cops. "Yea, but it's our mess," we said. And leaving this pile of shit around certainly didn't seem like the best way to form alliances. One woman there, an organizer for the union representing the groundworkers, commented on the fact that while many groundworkers agree with student political demands, they are alienated by the messes we leave. So we gathered up all the big scraps and lugged them to a nearby dumpster. But without a broom it was impossible to clean up the rapidly scattering rubbish. Of course, the groundworkers came and (surprise, surprise) they were all men of color. So while the white men went off to start the revolution, women and people of color stayed behind to clean up the mess. Not one white man stayed to help. I don't know if any of them even considered that this beautiful propaganda piece was still on fire when they left it.

Well, I'm not gonna' make this any more dogmatic than it already is. White men, if you're still asking why there are so few women and people of color in "the movement," you've missed the point.

Give your heaviest
raps on the head of
every nabob who
does injustice to a
human being for
the crime of color
or sex!
S. B. Anthony



People's Park 21st Anniversary

Here I am in the Park
They want to hang a flag
I say burn it from the start
People's lives on display
each and every day
Fights breaking out all around
It's time the walls come
tumbling down
You who sit and lay
What's the plan for today?
Eat free food and beg for money
To hell with this, it's not funny
I'm tired of you clowning around
People fighting for your rights
Getting beaten and jailed
You just lie and don't try
The struggle has begun
I walk the streets and
there you are
Sitting like you're in a bar
Beer in the hand
cigarette in other
Can you spare change my brother?
Forget this mess, life's a test
God is with you if you ask
You can run but you can't hide
People where's your pride?
You who sit and lay.

Linda Hervey



Fighting
Animal
Liberation
with CASH

by Lillian

In a massive PR campaign to convince an increasingly skeptical public of the efficacy of animal research, the University of California has just funnelled another \$143,000 in the form of dues to the California Biomedical Research Association (CBRA). This brings the total PR effort to \$1,066,000 over the past eight years.

Animal Research: health or profit?

CBRA was formed in response to massive public outcry against the needless exploitation of animals in research laboratories. CBRA is an organization designed to protect the lucrative practice of animal experimentation, which swallows huge sums of money and drains scarce funding away from prevention and basic health-care programs. UC has a vested interest in the perpetuation of animal research because it draws several million dollars in the form of tax-funded and private research grants into the hands of researchers and research institutions each year.

UC: riding on
animal pain



became

The key task of CBRA is to uphold the fallacy that research institutions in California, especially those of UC, are engaging in research that will directly benefit human health. Hence CBRA's monthly cable TV show, "Health Research," its "secondary education program" (consisting of high school essay contests, guest speakers, and library enrichment programs), and its haste to "identify, train and place new speakers with the media and civic groups throughout California."

ANTI-SLEEPING ORDINANCE

PRESS RELEASE
27 SEPTEMBER 1990

On Wednesday, September 26, the Berkeley Police Review Commission voted to recommend that the Berkeley Police department rescind its Departmental Order ordering police to arrest homeless persons sleeping on the streets.

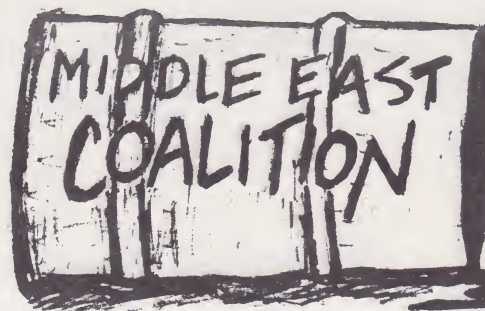
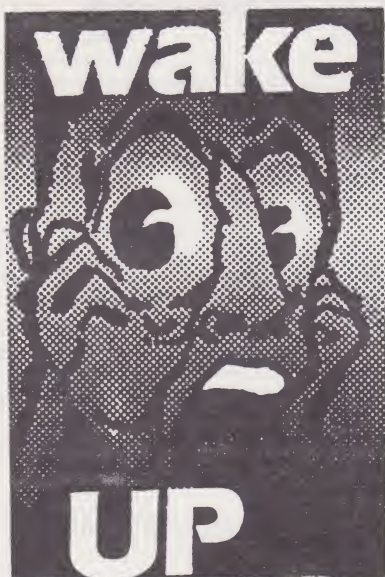
The Departmental Order had been released by Berkeley police chief D.E. Butler on August 1. It ordered Berkeley Police to firmly enforce ordinances prohibiting persons from sleeping on public property, on sidewalks, streets, public buildings, or in parks. Persons sleeping in these places, i.e. anybody homeless, can be arrested and their personal belongings taken away.

This is the hard edge of the Berkeley city policy of eliminating the "homeless problem" by running the homeless out of town. This is an unacceptable "solution" to the housing problem. The chief claims that this policy "maximizes the use of social service providers for the homeless." We

know, as do most homeless persons, that on any given night in Berkeley, all the shelters are always filled up. There are about 200 shelter beds for the 800+ homeless in Berkeley, and all of the social services are very overburdened already.

The Berkeley Union of the Homeless, the Berkeley Ecumenical Chaplaincy to the homeless and Copwatch are all urging people to speak out against the criminalization of homelessness. We must direct the city to more responsible solutions to the housing crisis, solutions that do not target the homeless, criminals, but as victims of a lack of affordable housing. If there are not enough shelter beds or permanent housing to sleep all of us, then we should not be arresting the homeless.

Berkeley Union of the Homeless - Curtis Bray -- 486-1719
Ecumenical Chaplaincy to the Homeless -- 548-0551
Berkeley Copwatch -- 2511 Channing Way #1, 644-2613
Police Review Commission - Osha Neumann -- 644-3900



by Kirsten

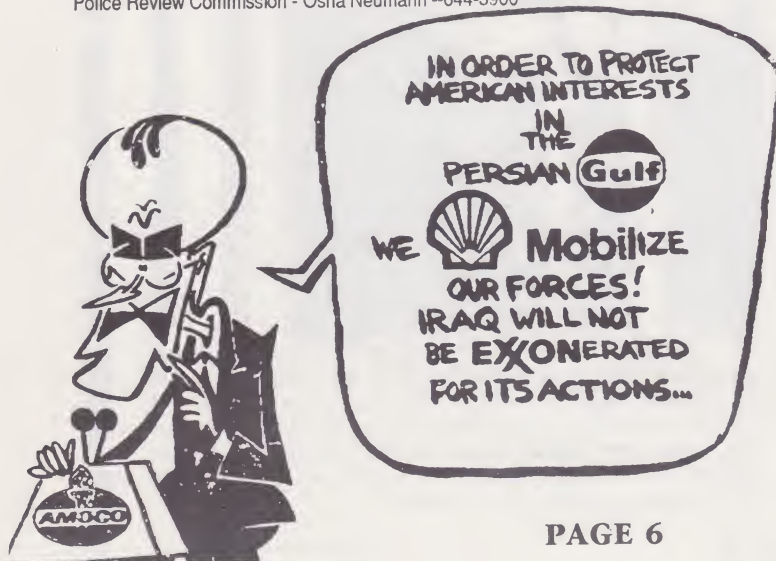
At the beginning of October, a coalition of student activist groups formed to educate about and mobilize against the U.S. military presence in Iraq. Members of the coalition emphasize that the issues run much deeper than a call for withdrawal of U.S. troops. Rather, we must discuss the historical, economic, and political meanings of this military action, as well as the histories and cultures of the peoples of the Middle East, and the linkages to institutional racism and sexism in the United States.

The as of yet unnamed coalition consists of eighteen groups and many individuals: Center for Academic Freedom In the Occupied Territories (CAFIOT), Progressive Muslim Alliance (PMA), Organization of African Students (OAS), MEChA, Asian-American Pacific Alliance (AAPA), Direct Action Against Racism (DAAR), Multi-cultural Bisexual Lesbian and Gay Alliance (MBLGA), Inter-Tribal Council, Draft Resistance, MSA, Slingshot, Students for Peace in Persian Gulf, Peace Studies Students Association (PSSA), Students Against Intervention in Central America (SAICA), South Asian Student Alliance, External Affairs ASUC, International Jewish Peace Union (IJPU), Network of Arab-American Students (NAAS).

Members agreed on five tenets of a platform around and through which we will educate ourselves and others, with various organizations emphasizing different implications of the platform. Our platform demands:

1. No Western economic control of the Middle East economy!
2. Oppose all forms of U.S. military intervention in the Middle East
3. Support self-determination for peoples of the Middle East
4. Struggle for social and economic justice in the United States
5. Fight institutional racism that forces people of color into the U.S. military and perpetuates anti-Arab bigotry!

What is most interesting about the coalition is that it was formed with the intention of being more inclusive and receptive to the input of people of color, since it is those people who will be the majority of those who may be fighting and dying for "our interests" in the Middle East. The founders of the Coalition have not forgotten that the input of women and people of color was ignored by many of those involved with the anti-war movement in the sixties, and everyone in the Coalition is willing to let these people take leadership roles for a change. Also, to avoid the pitfalls of other recent coalitions (see related article), the Coalition was built upon a process that builds upon consensus-making instead of a political hierarchy or authoritarian steering committee. If decisions that cannot be made by consensus come up, a two-thirds vote will be necessary, with votes from people who represent student groups carrying more weight than individuals, but so far all decisions made in the Coalition have been through consensus. The Coalition has three different committees that meet at various times: the Outreach committee, which deals with bringing in more people and informing others how to get involved (as well as with the media), the Education committee, which is in charge of writing up informational sheets and setting up teach-ins, and last, but not least, the Action committee (by far the biggest of the three), which is in charge of rallies, demonstrations, and other participatory events.



A FRONT UNITED ?

by D.L.N.

Last spring five campus organizations came together in a coalition under the banner of the "United Front," whose purpose was to ignite a campus movement for "Diversity." They organized a number of demonstrations, building takeovers, sit-ins, and marches, which culminated in a two-day strike on April 11 and 12.

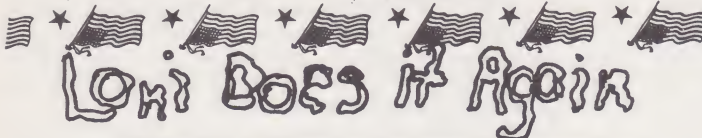
The five organizations were MBLGA, OAS, ITC, MEChA, and AAPA. Students of color and supportive white students who did not belong to these groups rallied to this umbrella. The leaders of the five groups met with the administration to "negotiate" a list of demands.

The demands were:

1. The reinstitution of protected status for Undergraduates in underrepresented groups, under the new definition of parity.
2. Immediate tenure for Marcy Wang and Joel Garcia.
3. The implementation of a Bisexual, Lesbian, and Gay Studies Department.
4. An official identification process for counting American Indians to be worked out with the American Indian Student Association.
5. The designation of California Hall as a multicultural center, and the immediate commitment of another facility on campus to be designated the Cesar Chavez Chicano/Latino Cultural Center.

While the United Front managed to bring together a large, politically active community, in many ways it fell short: in terms of a long-haul vision, clearly defined goals, egalitarianism within the movement, communication between leadership and participants, decision-making process, and outreach to the organizations and people belonging to other racial/ethnic/national communities. Even though many of the participants did not belong to any of the five core groups, there was no effort made to include them in the decision-making process. The participants never got a forum to discuss the meaning of the word "diversity" and the formulation of the demands around it.

The depoliticized word "diversity" was used to bring people together more on the basis of rhetoric than on any well-informed analysis of what it really means in terms of the campus and the larger structural-historical context. Are we really fighting merely to increase the number of people of color on this campus? Or are there other issues that need to be addressed (such as ideological positions)? Do we really want to replace white male faces with people of color who parrot the same things? Even as we speak of changes, how can we achieve any of them, or build a movement for that matter, when there exists no clear analysis of how the structures function? The education, analysis, and dialogue prerequisite to any meaningful political action were skipped over by the United Front.



Movement intelligence has recently exposed yet another questionable move by Loni Hancock and her administration. It seems that Loni thinks that addressing the problem of drug use should include further disenfranchising people that already have problems.

In a letter to "The Honorable Jack Kemp," director of Housing and Urban Development in Washington, Loni responds to his requests for suggestions about drug control in public housing. The suggestions Loni makes are as follows:

1. "It would be most helpful if we were able to specifically prohibit application by individuals who had been convicted of drug related activities within the last five years."
2. "Public Housing Authorities should be able to do reference checks on former participants from other PHAs, at least as far as drug related activity is concerned. Without reference checks, a Berkeley evictee is capable of taking his/her Voucher and starting in Oakland with a clean slate, and an Oakland evictee can do the same for Berkeley."

PAGE 7



The movement also lacked democratic process, due to the leadership's need for secrecy and tactical maneuverability. Participants ended up as pawns or bodies to be used at demos, rather than as an active part of the political process. This caused discontent and apathy amongst many within the ranks. There was a sense of delegating duties without any possibility of questioning the process, politics, or goals of the negotiating team or the so-called "movement." This tight control over the process created another administration within the United Front.

The participants' sense of urgency and direct action lost momentum as the leadership tried to contain that energy in order to channel it for their short-term political victory. And as it stands, we have not yet been informed by the United Front about what, if any, political victories were achieved.

If we are to build an alternative system and form of political action there must be a change in the process. We will achieve nothing if we replicate the structures that we are fighting. Haven't we heard that the master's tools will never dismantle the master's house?

As we move into the school year and continue the struggle, we must keep in mind that the bodies who march are what makes the movement. The leaders who supposedly represent us must be answerable to us—even if it means reminding them that they do not have a monopoly on oppression.

3. "We need the authority to terminate Certificates and Vouchers should the participant and/or members of participant's current household be convicted, or have been convicted, of drug related activities within the last five years."

Now we are talking about Section 8 Housing. Loni would have us believe that we are addressing the problem of drug use by making a person whose old housemate was convicted of a drug charge four and a half years ago, ineligible for Section 8 Housing. Will this solve the problem? No Loni. Get a clue. Do we really need to re-elect this kind of approach?

WE LIKE TO SMOKE
MARIJUANA



FEMINISM # ANIMAL RIGHTS



Beaver. Pussy. Bitch. Dog. Fox. Vixen. Cow. Sow. Heifer. Chick. A piece of meat.

To the patriarchal mind, a woman is an animal, an animal is a thing, and a thing is for manipulation, mutilation, use and disposal. Ever since men imposed this system of values, women have protested the metaphor that equates them with consumable flesh. And ever since men imposed this system, women have protested as well the metaphor that equates other animals with consumable flesh. These women- from Aphra Behn to Audre Lorde- have raised their voices to speak out not only against their own violation at the hands of men, but against the violation of fellow creatures who can't speak out themselves.

That women are seen as meat is a commonplace in our culture. Hustler magazine and other purveyors of men's pornography depict women in meat grinders, women hung by meat hooks, women butchering themselves, men butchering women. Carnivorous men accuse women of carnality and slaughter them as punishment. Jack the Ripper disemboweled prostitutes with the "skill of a butcher." Behind the metaphor that makes such violence

possible lie the real bleeding bodies of the 4.5 billion animals murdered yearly to feed men's blood-lust. It is a lust for the blood of animals, the blood of women.

But before the slaughter comes the hunt. Man the hunter, equipped with a steel-hard artificial phallus that defies impotence, sprays bullets like semen into the body of the wild creature. Men kill animals by day, rape and kill women by night. To them, sex and violence and death are interchangeable. A photograph in the window of the Headlines store on Telegraph Avenue depicts a woman's bare torso, her breasts bound with barbed wire, that symbol of man's conquest and control of the wild. And women are portrayed as lusting wild beasts who must be tamed or destroyed.

For both women and animals, however, to be tamed by men, to be kept by men, is not without its price. Awarded Best in Show, Miss America, they must nevertheless continually earn the favor of those in power. The wife, the dog- both must anxiously await their master's pleasure. To please her man, to prove his power, the tamed woman must adorn herself with perfume, cosmetics, leather, fur. The trappings of femininity are a burden to her, but to the trapped and tortured animals who are slaughtered for these man-pleasing products, the price of fashion is

Continued on Page 12



**IN NATURE GODDESS REFLECTED,
HER ANIMAL BEINGS ARE LOVED,
DO AS THOU WILT, HARM NONE**

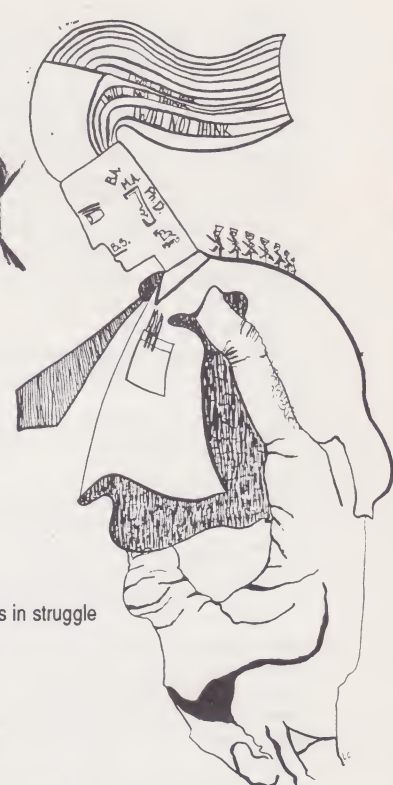
A WOMAN NEEDS
A MAN
LIKE A COUNTRY NEEDS
A GOVERNMENT

NICARAGUA

*Y ahora el pueblo
que se alza en la lucha
con voces gigantes
gritando "adelante"
el pueblo unido
jamás sera vencido
y el pueblo armado
jamás sera aplastado*

(street chant, FSLN)

and now the people
that have raised themselves in struggle
with giant voices
shouting "forward"
the united people
will never be defeated
and the armed people
will never be crushed.



To lose Nicaragua to the US imperialist forces is death at the hands of a racist, sexist, classist malignancy. Yet, Nicaragua is still not lost, for as long as there is space for direct political activities, the Nicaraguans can proudly affirm their gains in the revolution and struggle for real democracy, with a greater political knowledge than ever before.

To many of us, the struggle that lays ahead for the Nicaraguans appears monolithic; to them, however, it is surmountable. Nicaraguans are experiencing their most difficult political moment in the past 11 years. While UNO is ripping itself down its midseam--Virgilio has 6 parties of their fragile 14 party coalition and Violeta has eight--inflation is up 300% and workers are being sacked all over the place. At the same time, since the FSLN and people of other political affiliations are willing to fight for peace, once again civil war seems imminent.

By now we should understand why the Sandinistas were defeated at the election polls. The elections were free and honest, but they were not fair. The Nicaraguans went to the ballot with two guns to their heads: If the FSLN won they could expect a continuation of the military draft plus more military and economic pressure from the US.

The United States continues to play a big role in the destabilization of Nicaragua's desire for democracy. In July, for example, during the second general strike, the US sent 16 planes from Fort Ord and landed in Honduras ready to attack Nicaragua. Not only is the US willing to invade on the pretense that the FSLN is an uncontrollable, communist force, but they have sent a new ambassador, Harry "Slaughterman." Dirty Harry's history is a litany of dirty tricks. He is most infamous for the important role he played in the overthrow and assassination of Chilean President Dr. Salvador Allende in 1973. More recently, "Slaughterman" was taken out of retirement to be an 'advisor' to Reagan's Central America's policies and to the Contras that were stationed in Honduras. Many people now fear that his efforts in Nicaragua will subvert Violeta in favor of Godoy and his right-wing Contra goon squads. Violeta, to the frustration of the US, has not proven to be as malleable as they were counting on. In short, what the US would like to see is a Nicaragua in which not one Sandinista is left standing. The Sandinistas were and still are perhaps the strongest revolutionary movement in the capitalist world, and perhaps the rest of the world as well.

The Nicaraguans can also expect about the same amount of help that other cooperative starving capitalist countries receive: an IMF dictation of what economic policies should be. The conditions will be the privatization of the economy and cut-backs in social spending. Already, UNO has attempted to privatize cooperatively-owned land. Likewise, "Violencia" is turning back industries to private hands which since 1979 have been the property of the people.

Continued on Page 11



Stephaine

BIRTH

As I stumble to the crib at 2:30 am., it's hard to remember the day six months ago when I was in labor. Those first few days I felt it burned into my mind; I was sure it would stay that clear forever. As time passes, however, the details become somewhat fuzzy, but what stays clear are the feelings I experienced - the feeling of security, being in my own home surrounded by friends and lovers, the feeling of wildness, and the power of the birth process.

While I was pregnant and since the birth of my daughter, I've heard quite a bit about the latest "birth technology," about hospital births and the wonders of alternative birthing centers. We seem to have forgotten that as women giving birth, we have the right to choose our environment and attendants, not just from a list the male medical establishment gives us, but from the bounty of our imagination. It is our birth experience, and we have the right to determine how, where, and with whom we will give birth. If we decide our home is the most comfortable and natural place to do so, that is our choice, and no doctor, lawyer, legislator should be allowed to take that control away from us. When birth is taken over by the male establishment, it ceases to be a natural event and instead becomes a medical event.

The most vivid image that remains in my mind from the birth of my child is the experience of transition. Transition is the end of the first stage of labor, when the cervix is reaching full dilation, just before the "pushing stage." It was by far the most intense part of the labor, and I was having difficulty keeping up with the contractions. As I was groaning and grunting through them, I saw the repeated images of various animals giving birth in the forest - deer, panthers, wolves, etc. At that point, I felt a connection not only to all women, but to all female mammals. I realized that I am indeed an animal, and I have the ability to be wild and free, despite years of domestication. As humans, we are pitifully tame; sex and childbirth are often the only contact we have with true wildness. Each laboring woman has a unique and different experience of birth, but every pregnant and birthing woman is part of creation- she is creating life from her own body.

During transition, I was largely oblivious to what was going on around me, and, in a sense, quite absent. Looking into myself as I lost control over my bodily processes, I found a part of me I had long since forgotten; the part of me that is still wild and untameable. Then, as second stage arrived, and it was time to push the baby out, I once again surprised myself with the power of the experience. Even after the amazing transition my body had just completed, I could never have imagined the effort required to push my child into the world, nor could I have imagined the state of euphoria that comes with being a part of the process of creation: the amazing feeling of this creature passing through my body and wiggling out into the world. This creature that I grew from an egg in my uterus, now taking her first breath of air, while still attached to the pulsing umbilical cord.

At that moment, and ever since, the pain, sweat, and difficulties of the birth no longer matter. What is important is the strength I've gained, the love, and as her open mouth gropes hungrily for my naked breast, the wildness I've reclaimed.

--Mom



Nikki and I

We talk
that is what we do,
and we think.

We are women
full, hard

Core.

We are women, and we walk,
talking about boys, women
Theory: Thinkers.

Movers; Be-ers

as we each successively
pull up our skirts, down our pants
as we talk. think feel...

We are women.

(1990)
Rebekah Ekberg



Cops and Pigs



Recycle and DIE



by Pink Spoke

Today I called a cop a pig. But I forgot that at the same time I was calling the pig a cop. And let me tell you, the pig was insulted!



Pigs are our friends

Pigs mind their own business

Pigs have curly tails

Pigs excrete un-self-consciously

Pigs are highly intelligent creatures

Pigs grunt with joy

Pigs are oppressed

Pigs are maligned by those in power



Cops are not

Cops do not

Cops have guns

Cops are anal

Cops are known to possess a certain small cunning but are not generally characterized as intelligent

Cops grunt with aggression

Cops oppress

Cops are glorified by those in power

SO who are we really insulting?

Fascist pig, Imperialist pig, Capitalist pig, Male Chauvinist Pig... We label pigs with the most unappealing characteristics that human culture has ever produced, but WE put the pigs in those conditions in the first place. Pigs are consistently abused, tortured, raped, confined, and slaughtered because of the very structures they are so often identified with. They are victims, not aggressors. The last thing they need is to be associated with the police state. In a society founded on the oppression of all who do not possess heterosexuality, all who do not possess whiteness and maleness and wealth, how can we fail to recognize the oppression of those who simply lack humanness?
by P. bean

Recycling: It's the right thing to do -- take a few extra seconds to dump your newspaper in a bin or put your bottles outside for the City of Berkeley -- it certainly doesn't take too much effort, and you've done something good for the earth. Unfortunately, it's not that simple.

Like too many other elements of the growing environmental movement, recycling is caught up in a network of corporate control. Recycling has the average "good citizen" believing that s/he is saving the earth while, in fact, what s/he is really doing is feeding the monster of international capitalism. If your goal is profit, somewhere along the way the environment will end up suffering.

When your average Berkeley do-gooder puts bottles and cans on the curbside, this is just about the extent of the effort and thought that the liberal brain puts into recycling. Did ya ever think to ask some questions about your "politically correct" actions? Ever wonder why your aluminum cans get stolen but not your newspaper? Did you notice that plastic bags and liter soda bottles didn't used to be recyclable?

The answers to these kinds of questions are quite simple: The recycling industry is a market -- recyclables are subject to the same market gluts as Guess Jeans. Aluminum sells for \$85/ton and newspaper for \$5. Which would you steal? If Chevron is going to get great PR by recycling plastics, it makes perfect sense to take out a full-page ad in the *Chronicle* pushing the idea? What is neglected in their ads is the fact that dangerous toxins are still produced both in producing and recycling these plastics. People will continue to use plastics, and plastics will continue to be used. What difference does it make to Chevron if the environment is still a mess?

And let's not forget the University and their noble efforts at environmental awareness and action. The Kaiser building houses the corporate headquarters of the UC system. It produces tons of recyclable waste, which until last year was picked up by the student-run ASUC Recycling Project. However, the Weyerhaeuser corporation (a multinational based in Germany) is paying off the University hundreds of dollars a month for the rights to pick up the building's recyclables. Of course, Weyerhaeuser only picks up high grade computer paper and white paper (\$250 and \$85 per ton respectively), and refuses to pick up newspaper and cardboard! Weyerhaeuser is also heavily involved in the timber industry, and domestic deforestation in Oregon and Montana. It's obvious that when recycling is not done with the goal of 100% environmental clean-up, it is not comprehensively combatting the degradation of the earth.

It is interesting that the law that the City of Berkeley had to recycle 25% of its waste, and the university assumed itself exempt from this statute. However, the University just found out that it did indeed have to meet part of this percentage requirement. And what did it do in response? Why it did what any corporation would do in a pinch -- it turned to the cheapest source of labor it could find. In their case, the obvious choice was UC students. The collectively-run ASUC recycling project, established over 8 years ago, has never received more than \$8,000 per year from the University. Yet, as of last month, the University has been pushing for a joint ASUC-City program for which they contemplate shelling out \$400,000 in start-up costs. "Students are an integral part of the plan," claims the University. Well, when the union wages are three times those of students, you're damn right the University is going to hang on to student labor. What about the collective structure of the Project? In light of the heavy collaboration between the ASUC project and top University officials, the level of control that the students now maintain will most likely go down the drain.

There's another issue that we have to think about in terms of "mindless recycling." Even if your average Berkeley bumper-sticker liberal puts their glass bottle into a recycling bin with knowledge and acceptance of the market economy, there still remains the issue of who is going to collect the material from that bin. People don't often think about the shitwork involved in loading materials into trucks or sorting slimy glass and cans. Take, for example, the myriad on-campus offices that gripe about no one

how to fuck without raping...

by Blue Crush, Fuchsia Fringe, + L.R.A.

This is a letter to men who have sex with women. This is a letter about intercourse. This is a letter to men who assume that the woman/women they are fucking want to be fucked with their dicks. This letter is written by women who sometimes like penetration (with and without penises) but don't like being fucked (or fucked over) by the power dynamic.

This letter is about sex and about rape. Many men and some women see sex and rape as absolutely different. However, we have had sex that has been both emotionally and physically uncomfortable which the man in question thought was fine/fun. We've been raped by acquaintances/lovers who never have thought of it as rape. Positive sex and rape are on a continuum of communication, consent, and desire.

Understanding how your behavior affects where a given sexual encounter with a woman falls on this continuum involves understanding where the woman is coming from. Obviously, sex does not occur in a vacuum. There are not just two people involved; there are two people with their histories and experiences, which are most fundamentally gendered.

Men need to acknowledge the given power inequality in sex between women and men, and how that makes women vulnerable in sex, and especially in intercourse. This vulnerability is based on her history of a full range of experiences with men, not just sexual experiences with lovers. These include the obvious- rape and incest- but also include daily harassment on the streets and at work, exploitation of our bodies in the media, bad experiences with male doctors, the fear and confusion of our mothers' and fathers' reactions to our getting our periods and our first experiences of sexuality. . .

Many women are strong, centered, and horny, and have real issues around penetration and sex with men because of our life experiences. We don't see ourselves as victims. But no matter how grounded we are, men have potential to push a sexual encounter towards the fucked-up side of the continuum.



Maybe we need to say here that to change the situation, not only do men have to change their behavior in bed, but in the world. However, overthrowing the patriarchy is beyond the scope of this article, so we'll limit ourselves here to what you do in bed. Dealing with the things we mentioned above requires emotional openness and awareness. It requires willingness to be creative and flexible. It requires two-way communication and an understanding of non-phallogentric sex. We can't tell you how to do all these things. It's your responsibility. However, here are some basic tips:

First a brief rap about lingo: We are using the word intercourse to mean heterosexual vaginal-penile contact. Fuck can mean any raunchy sex act, sometimes meaning penetration with or without a penis. Sex is anything and everything (for example, a good spanking can be sex). Penetration sometimes happens with a dick, sometimes not.

- don't assume you're not sexist.
- don't assume sex is intercourse.
- do assume that intercourse always has the potential to be problematic.
- always communicate specifically about intercourse. i.e. ask, so the woman has the opportunity to say no.
- notice if the woman is crying. (yes, we're actually serious).
- safer sex is your responsibility. if you expect her to bring it up (or hope that she doesn't), you are taking advantage of the unequal power dynamic. Women are socialized to not be assertive about sex, including not talking about it.
- tell the truth about STD's you have or are being treated for.
- take responsibility for contraception, which women have historically done, and recognize that intercourse always carries the risk of pregnancy.
- use lube
- be aware that 80% of women don't have orgasms from intercourse alone.
- communicate about comfortable positions for the woman. Many men know nothing about a woman's anatomy. Clits and cervixes can be sources of discomfort as well as pleasure.
- it's not physically impossible to have your hand on the woman's clit during intercourse.
- some women experience more stimulation if their legs are together between a man's spread legs.
- try having sex with men or getting anally penetrated yourself to start to broaden your experience.
- you don't have to have intercourse at all to have good sex.

Do men really think intercourse is the greatest thing since sliced bread? Some men have told us they don't think so. Are there other men who feel the same way but continue to uphold the myth? Interesting question ...

Remember, the revolution against patriarchy will not be waged in bed alone. However, neither can it's presence in bed be ignored any longer. This article is meant in all seriousness. If you don't think so, consider this: a lot of You (not only a lot of your Friends) have raped a lot of us and still don't know it. Don't continue out of ignorance and denial.

Nicaragua

Continued from Page 8

It is counterrevolutionary to abandon the FSLN in this most critical moment. There is much grumbling amongst US solidarity activists who say that the FSLN lost because they "sold out." This is more blame-the-victim bullshit, and a poor excuse to quit solidarity work now. Many US activists grumble that there is no format to work for the Nicaraguan people without in some way supporting UNO. Wrong again.

There are various types of actions that people who live in the United States and want to show solidarity with the FSLN can organize. One way could be to show support for the now-forming solidarity umbrella organization called TOGETHER. Run closely with the FSLN, TOGETHER will serve to guide solidarity groups and assist them in focus and action. Even though they plan on organizing in Washington, DC, this year, the Nicaraguan FSLN members are not receiving visas from the US Consulate. One action that we can organize is to demand that the US lift its ban on visas for Sandinistas.

Another good way to support the FSLN and the Nicaraguan people is to assist grassroots organizing in Nicaragua. For example, efforts like Orlando Pineda's make sense to support. He is the man who rid Rio San Juan of illiteracy and detailed the plans of the Association Carlos Fonseca for continuing their work on literacy. They are working chiefly in the very poor barrio of San Judas in Managua. Apart from literacy they are working on reducing the infant mortality rate to the lowest in Managua by 1992, and they hope that all residents will have studied up to the fourth grade by 1994. There are also 19 other barrios in Managua to which they are giving attention, as well as a cooperative in Jinotega. They also have projects in Kukra Hil on the Atlantic Coast and other possible projects in Malpaisillo and San Francisco Libre. This is all done with 6 people acting as advisors and trainers, all teachers are voluntary, teaching literacy "por amor" which is how it should be done, according to Orlando. All this is being done in the moment with no typewriter and few chairs in the office--any offers? It's nice to see that some people have not changed course as a result of the electoral defeat. You can contact the association at China Palace 3 cuadrada sur, casa #193, Managua, tel.71370.

by Darlene Weide with info. from Nica correspondence

FEMINISM AND ANIMAL RIGHTS

Continued from Page 8

death. Wild animals caught in steel-jaw traps may live in agonizing pain for days or chew off their own limbs to escape being skinned for the sake of a coat; animals imprisoned in fur ranches often regain consciousness while being skinned. Laboratory animals scream as corrosive substances are squirted into their eyes or onto their bare, shaved skin for the development of cosmetics. The tamed woman washes her hair with a shampoo containing animal fat scraped off the slaughterhouse floor. The tamed animal eats the flesh and entrails deemed unfit to sate the master's appetite.

But for most animals and women, to be domesticated or dominated means to work for the master, the boss. "De nigger woman is de mule of de world", wrote Zora Neale Hurston, but it is just as true to say the mule, the dog, the horse, the cow is the woman of the world. If either woman or animal fails to perform to the master's satisfaction, he does not hesitate to beat them, even kill them, in punishment. The suffering of the woman worker is the suffering of the work animal.

Men exploit all the skills and strength of both women and animals, but what man most wants to control and profit from is what he himself lacks: female sexuality. The pimp lives off the earnings of prostitutes; the institutional scientist develops exploitative and dangerous reproductive technology, often by torturing and killing thousands of female animals; the agri-businessman grows rich by keeping his dairy cows constantly pregnant by artificial insemination and ensuring that their milk is available for human consumption by taking the cow's calf away from her immediately after birth to slaughter for veal.

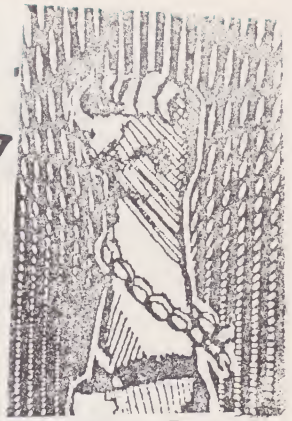
Men have discovered countless ways of using female sexuality for their own purposes. And when women and animals have sickened and died from the conditions of their lives, men have justified their further torture in the name of healing. Modern medicine does not seek to save lives; it destroys "expendable" lives—those of animals, women, poor people, people of color—in order to benefit the lives of those deemed valuable and important: rich white men make sick by the rotting animal flesh in their bodies.

The lies of the patriarchy are innumerable, and even women themselves may come to believe them: that women invite and deserve rape and murder, that animals are violent and sexually insatiable, that both must be controlled and punished by men for their own good.

Men will continue to celebrate their power to inflict violence and death as long as they fear their own impotence. Consequently, the struggle for the rights of women will be incomplete unless it encompasses the rights of all victims of patriarchal domination: animals, people of color, disabled people, bisexual people, gay people, poor people, old people, young people, and the earth itself. The patriarchs have many weapons in their arsenal, and the varieties of their violence should not be ignored or denied. But the system of oppression which men have instituted or denied, is too vast to be toppled by a single group, and as long as the most defenseless of its victims continue to suffer, the patriarchy will flourish.

The natural woman, like Rousseau's natural man, is a creature about which we really know very little.

Alice Beal Parsons, Woman's Dilemma, 1926.



Continued from Page 10

picking up their goods. People seem to think that because they opt to put their glass jar into a recycling receptacle they have done all that is necessary for a happy healthy world. Rather than putting that jar on the curbside for someone else to deal with, why not wash it out and reuse it? When the student workers of the ASUC Recycling Project get \$5.42 an hour to feed liberal egos, it is symptomatic of our culture's pervasive attitudes that a quick-fix solution will work in a serious global crisis.

Yeah — clean up what we've fucked up. I won't deny that recycling is suited to just this purpose. However, this cannot be the solution to environmental degradation. Recycling the finite amount of waste we have already generated should be the goal. We cannot continue to produce more and more with the band-aid solution of simply recycling it. As long as recycling is subsumed into a capitalist framework, the roots of the problem of waste will never get resolved. Good intentions are nice, but they certainly won't get anybody very far.



COKE
ADDS
STRIFE!



BANDEAU



BUSTIER
BRA



LDGE
T-SHIRT



BUSTIER



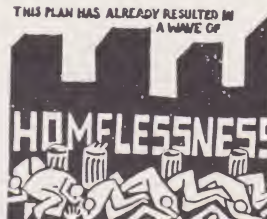
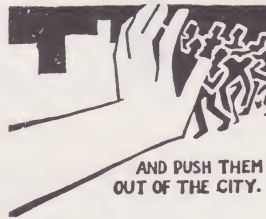
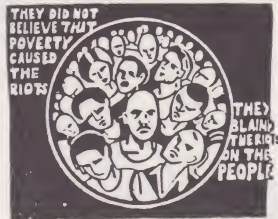
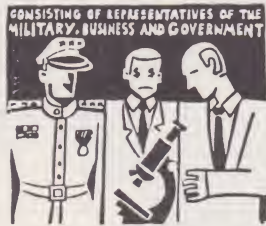
HI-CUT



T-BACK

THE WAR AGAINST THE POOR...

SPATIAL DECONCENTRATION!



MIDDLE-EAST COALITION

Continued from Page 6

HOMELESS

-BARRINGTON HALL

Life can be easy if you're willing to
Please me
Life is hard without a job
Who said America is free
For the Rich it must be
For the Poor there's no more
The government says they'll
give you a hand
But we know the plan
No homes, No job, No rights
Who told you to come in sight?
You see you don't exist
I'll put you on the other side of town
We need this space for our place
Go alone.

by
Linda Hervey

These proposals have been put to the ASUC Senate for endorsement; if they pass, letters will be sent to Senators and Congress on behalf of the students at Berkeley (as well as the Coalition) demanding an answer to our platform. (Not that this will do much, but it will generate publicity and get people to think about their apathy/complicity).

Some upcoming events the Coalition has in store are a rally on Friday, October 19, a series of Sprout teach-ins, and a whole shitload of stuff TDA (the day after), if necessary. There are a whole bunch of other ideas that the committees are working on as well; if you are interested in working on anything that the Coalition is working on, contact Farhad Ghaussy at 843-9228 or Shahed Amanullah at 848-9562/642-1431.

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acoustic \$1.75/set
bass \$8.00/set

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Vintage tube amps
Complete Guitar repair

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Open noon- 6pm

Pro-Lifers Mandate Murder

Continued from Page 4

We need a movement that is not purely defensive, that does not simply aim to keep abortion legal, but make it accessible and affordable to all women. We need one that demands health care for all women and the right of all women to have children when they choose. That is what BACORR is about--and that is what we must all involve ourselves with to effectively confront the latest insidious attack on women.

The latest effort of the right to restrict and rescind women's basic rights is *Rust v. Sullivan*, a case which comes before this session of the Supreme Court. If upheld, this decision would leave thousands of women without access to legal abortion. *Rust v. Sullivan* is as significant to women's self-determination as *Webster* last year, more so, actually, because while *Webster* opened the gate for states to restrict abortion, *Rust* would actually force doctors to provide misinformation to women about the safety and legality of abortion. *Rust* will corrode *Roe*.

Rust requires workers at all clinics which receive public funds for family planning to deny all information about abortion to women. We are talking about 70% of all clinics that do abortions. If a woman is pregnant and asks about an abortion, doctors must say, and I quote from the law, "abortion is not an appropriate method of family planning." The only option a clinic has, if they are not going to lose their funding, is to give women a referral list of medical facilities, which, and I quote again, "promote the health of the mother and the unborn child." They are saying this to women who came to get information about abortion! The only referrals clinics can give are to those facilities which also do pre-natal care, and these are hospitals and private clinics which are prohibitively expensive for women without health insurance and low-income women.

Rust is censorship. THIS LAW IS STATE REQUIRED AND ENFORCED IGNORANCE! This censorship is sentencing women to mandatory motherhood or self-induced or back-alley abortion.

Rust v. Sullivan keeps knowledge from women--but women always have, and always will have the knowledge about how to control our reproduction--and that knowledge is everything from how to organize a movement to the knowledge that some women have about how to end an unwanted pregnancy for another woman.

We refuse to be ignorant. We must educate ourselves about our bodies and our reproductive lives. We will fight like hell to keep abortion legal but it is meaningless unless we fight for FREE ABORTION ON DEMAND, and nationalized health care for all people. Just as BACORR can't depend on the cops to keep the clinics open, we can't depend on politicians and the courts to secure our rights for us. You can join BACORR in our fight against the reactionary right--OR has gotten quiet in the Bay Area, but the struggle is far from over. You can support women in other states. Women in Minnesota now have to pay for burial or cremation expenses of aborted or miscarried fetal tissue. I'm not talking about *The Handmaid's Tale*, I'm talking about today in Minnesota. For information on how to get involved with BACORR, call 626-5510.

BROAD TOPICS

A JOURNAL OF WOMEN'S
ART AND WRITING

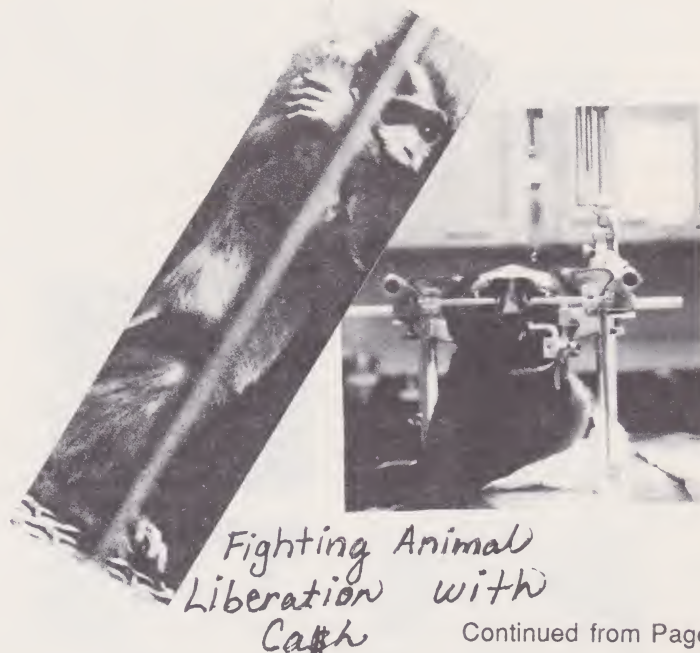
WANTS YOUR SUBMISSIONS

Send your words & pictures to
the women's resource center

250 golden bear center

DEADLINE NOV. 1

PAGE 14



Fighting Animal
Liberation with
Cash

Continued from Page 5

CBRA propaganda fails to mention the fact that research conducted at UC is primarily "basic research," meaning that it requires no practical application and no justification. This type of research is performed in the hope that by serendipity some tidbit of information of use to humanity will be discovered. "Basic research" contributes nothing to human health. In fact, it is detrimental to our health because of its waste of health-care program funding. Of course, low-income people are the ones most heavily affected by the lack of such programs, and although CBRA propaganda neglects to address this problem directly, the social class to which the dubious benefits of animal research are directed is manifestly clear in the popular CBRA poster of a pouting little blond-haired girl.

Surveillance and Subversion: Attempts to Protect the Medical Empire

CBRA reeks of the CIA. According to its own mandate, CBRA "monitors the publications, plans and activities of animal rights organizations" and makes a priority of "gathering and disseminating intelligence on activists."

CBRA seeks additionally to complement local animal rights action with the puppet "grassroots" organization, the Coalition for Animals and Animal Research (CFAAR). CFAAR attempts to portray itself as a popular movement. But in reality, CFAAR is composed of Charles Nicholl (UC Berkeley researcher and CBRA mouthpiece) and a few of his cronies, as well as a number of pandering graduate students who seek either to please their professors or to ensure the future of their lucrative professions.

The "Anti-Science" Red Herring

In a FAX to all UC chancellors intercepted by Movement Intelligence, CBRA outlines its plan to characterize animal rights activism as "a disturbing anti-science, anti-intellectual trend...wherein science and scientists are linked to the major ills of modern society and the scientific enterprise is characterized as evil."

Labeling the animal rights movement as "anti-science" is a conscious attempt to render animal research synonymous with "science." The desired effect is that people will recall all that they perceive as positive innovations due to "science," and out of fear of being forced to reject these benefits, will be forced to accept animal research and "science" as a whole.

The question of animal research is not a question of human health. Animal research is an archaic investigative tool. It has killed hundreds of thousands of people in tragedies with animal-tested drugs such as Thalidomide.. Animal research is a poor substitute for prevention, which far surpasses "cures" as far as human benefit is concerned. Challenging animal research does not threaten human health. Instead, it dangerously begins to call into question the entire technocratic ideology of the system.

UC and the medical empire are running scared; CFAAR and CBRA are symptoms of desperation and panic, instituted to preserve old money-makers and the status quo. They are simply components of another brachiating appendage of the monstrous, repressive UC machine.

lot more turned on. Even still I hear myself saying "I like men, therefore I don't need to like women."

When I was in the third grade my best friend was Jennifer. One day we're walking around the playground with our arms around each other. And I'm feeling really good--almost too good. I like how it feels to have my arm on her shoulder, and hers on mine. I am excited about the fact that she likes me enough to be doing this. Jennifer is really small and blond and cute.

Anyway, I'm walking around with her, and this older kid--from the fifth or sixth grade I guess--says to us, you gay or something? I have no idea at this point what gay is but I can tell it's something you're not supposed to be. Somehow we just realize that we shouldn't be walking around like that, so we drop our arms.

I'm on my way to work at Ashkenaz recently and get surrounded by this group of guys. They're all standing around asking me "are you a boy or a girl? Come on, answer us, what are you? A boy or a girl?" So I tell them to just leave me alone. I want to ask them what the hell business of theirs it is whether I'm male, female or otherwise, but I'm not stupid enough to do that.

One of the guys eventually tells the other ones to leave me alone, and luckily they do. I can't help thinking how ironic it is. I used to get harassed for being too feminine, now I get harassed for not being feminine enough.

It's about time that straight people were afraid of "Queer Rage" because we've got a lot to be outraged about.

Sometimes these wierd thoughts, like "what happens if I get a flat and I can't get the jack to work" or "I really ought to think about getting married" just sort of float randomly through my head.

The other night we were at this gay bar in S.F. called "The Crystal Pistol." I walked in there feeling real tough. We're standing around for awhile when all of a sudden, someone yells that a guy came by and hit two guys who were making out outside the bar. So without really thinking about what I'm doing I start chasing these guys down an alley. The guy who did the hitting looks like he's part of the White Aryan Resistance, and this anger is welling up in me, and I'm yelling at him.

So there's like fifty of us going down this alley, but the little blond jerk just keeps jeering at us, telling the guys they have cute asses, which many of them do, but I can tell he thinks this is really funny. And what do I do? Nothing really. It's so horrible because there's this Black guy and these two Chicano guys there. They would probably be beating up on this nazi punk in other circumstances. But now they're sort of defending him.

The Black guy is telling me to settle down, that we shouldn't be fighting, that we shouldn't sink to the kid's level. And I say that we should. I'm so mad I'm seeing red, and here's this Black guy defending the white guy because I'm a dyke and he's straight.

There was a guy at the bar that night wearing a T-Shirt that said "Nobody Knows I'm Gay." And all my friends were cracking up over this funny T-Shirt. But for some reason when I saw it I got kind of choked up, and I can't help thinking how sad or maybe just touching it is, like it's speaking for all those people -- especially all those kids-- for whom "Nobody Knows I'm Gay" is a daily reality.

All through my adolescence I had nothing but hatred and disgust for queers. I reacted with anger to dykes who were out and proud. Looking back on it now I see it as a form of envy.

But isn't it also the demon which inserts itself into all of our minds and which serves to help enforce the rules of society? The voice which tells us to hate queers is not our own, but the voice of the society at large, which is threatened by the existence of queers. We are taught from very early on to participate in the process of violently denying all people's freedom to express their queerness in its many forms.

That impulse was in me, the impulse to crush and stamp out queerness in as violent a way as necessary. The thing that needed to be done was to get queer people out of our sight, and hidden away somewhere. If only they could all just die, or better yet, never have been born.

In seventh grade, somebody told me about San Francisco City Supervisor Harvey Milk being shot. I had never heard of Harvey Milk. I was upset that someone was shot. Then they said that Milk was gay. And I thought, how could somebody want to admit that they were gay? By that time, it seemed like admitting you were some kind of low criminal. Whatever

gay was it was a terrible thing to be. "Gay" was what you called someone you really hated.

We cultivated our demons. Raised them to behave as guardians of the straightness of the world, of society, while the queerness that tried to bubble up got pushed further and further down. Mine eventually resurfaced, sending me out into queerer and queerer territories.

"But if I'm not the same, the next question is who in the world am I?" said Alice.

QUEER NATION MEETS EVERY SUNDAY AT 6:30 P.M. AT THE PACIFIC CENTER, 2712 TELEGRAPH AVE. AT DERBY. BE THERE OR BE YOU KNOW WHAT. CALL 464-3072 FOR INFO. ON WHAT'S HAPPENING.

PAGE 15



HENRY'S

Continued from Page 3

Why do plural people need to be injured or killed to constitute a tragedy that justifies the city opening its arms to the students of the University of California for counseling? Do we really value life that little? When did the city ever give a damn about the student who barely made it here because they grew up in a neighborhood where what happened at Henry's would have been common, or the student who has to work 40 hours a week to pay for school? I'm not implying that the counseling isn't necessary; it is, but it also is for many others.

On the wings of a new Chancellor, UC Berkeley has all of a sudden become the safest university. Well, he just meant the campus (not including People's Park or the rest of the community). How can you just exclude that part? A University cannot operate in a vacuum, even though this one likes to think it can. What does it say when our Chancellor seems to be taking advantage of the publicity? And further, what difference will it make to call UC Berkeley the safest campus? Whatever benefits Tien is receiving from his misconceptions about the safety of this campus will not change the fact that UC Berkeley is one of the most violent.

And the media comes to us with more twisted images of the terrorist at heart in this "crazed Muslim." He took an automatic weapon and opened fire on a small crowd of people without warning, without explanation. But did that have anything to do with the fact that he was Iranian or Muslim? The media has again succeeded in playing upon the racist fears people have about Arabs, Persians, Muslims, especially given the current situation in the Gulf. And further, the media have shown no desire to probe the very real socio-economic reasons behind what happened at Henry's. We have to learn to critique the media which dictates what we should think and how we should act.

Think about the implications of the incident at Henry's. The forces we are up against in the government and the corporations, and their puppets in the media, aren't going to stop their dirty deeds because of this tragedy or any other one. If we continue to think of Henry's as an isolated incident and of Dashti as a crazed lunatic, that gives us the license to ignore the structures of power and oppression that dominate us.

From: ASUC
SLINGSHOT
700 ESHELMAN HALL
BERKELEY, CA 94720

To:

CALENDAR

October

Wednesday 17

- Demonstration, vigil, speakout for homeless rights.
5:04 p.m. Berkeley BART Plaza
- Slide show/discussion of Megido Project-7:30 p.m.
at Long Haul 3124 Shattuck

Friday 19

- Huge Anti-war rally on Sproul Plaza, 12 noon

Saturday 20

- National Day of Protest. March against war in the
Middle East in S.F. Meet 11 am at UN Plaza

Week of 21-28

- International Rainforest Week

Monday 22

- Action at Livermore Labs, Livermore at 10 am Call
Bay Area Peace Test at 863-9105

Tuesday 23

- Stories of Class Struggle 7:30 at Long Haul

Wednesday 24

- ACT UP/East Bay working meeting for Week of
Outrage (to precede International AIDS Day)
at Unitarian Church in Oakland (14th and Castro
nr. Broadway)



SHUTDOWN THE PACIFIC STOCK EXCHANGE

A HALLOWEEN NON-VIOLENT BLOCKADE
AND CREATIVE DEMONSTRATION



STOP CORPORATE PLUNDER OF EARTH & PEOPLE

EARTH & PEOPLE BEFORE PROFITS

Who is To Blame for Environmental Destruction, S & L Robbery,
War Profiteering, Economic Polarization of the Rich & Poor?

SHUT IT DOWN AT THE SOURCE !

Monday, Oct. 29 1990 - 6 A.M.

**301 Pine at Sansome in S.F.
Montgomery BART**

Saturday 27

- Rocky Horror Picture Show at UC. Theater-Benefit
for ACT UP/East Bay 15th anniversary

Monday 29

- Shutdown of Pacific Stock Exchange (anti-
corporate, pro-environment demonstration)
301 Pine at Sansome in S.F. @ 6am
(Montgomery Bart) 843-4306

Tuesday 30

- International Health Workers' Project 7:30 at Long
Haul Wednesday 31 - Anti-Vivisection Rally
12:00 on Sproul (featuring Grace Slick)

November

Tuesday 6

- National Security Agency on campus